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BIBLIOTHÈQUE DE L'ÉCOLE DES HAUTES ÉTUDES publiée sous les auspices du Ministère de l'Instruction Publique Sciences Religieuses — Dix-septième volume. TABOU ET TOTÉMISME À MADAGASCAR. Etude descriptive et théorique par ARNOLD VAN GENNEP. Paris: Ernest Leroux, 1904. Pp. 363.

MYTHES ET LÉGENDES D'AUSTRALIE. ÉTUDES D'ETHNOGRAPHIE ET DE SOCIOLOGIE. Par ARNOLD VAN GENNEP. Paris: E. Guilmoto, 1906. Pp. xi+cxvi, 188.

Besides a brief introduction of a general sort and an appendix on isolated tabus, the sixteen chapters of this book treat the following topics: Ideas about tabu, contagion, sanctity; imposition and sanction of the Malagasy tabu; tabus of the abnormal, the new and the strange; tabus of the sick; tabus of the dead; tabus of the chief; tabus of the clan, caste, and class; sexual tabus; tabus of the child and the family; tabus of property; tabus of place; tabus of time and orientation; animal and plant tabus; tabus of animals (a long section, pp. 214-294); tabus of plants; totemism, reincarnation, and zoölatry. There is a good index of subjects (345-356, two columns to the page).

The "primitive monotheism," attributed by some to the Malagasy, is regarded by the author as "a pure creation of the Christian believers," the theory having been started by the missionaries, — this "monotheism" has been referred by some to Jewish and by others to Mahometan influence, but the most that the latter has done is "to bring in a few new amulets (*e. g.* bits of paper with Arabic writing)," and for the former there is even less evidence. The special Malagasy term for tabu is *jady* in Imerina, *jaly* in the provinces, applied to what is "sacred, prohibited, interdicted, incestuous, ill-omened," — the expression *mijady* signifies not only "to abstain from (in general)," but also, with regard to women, "to wear certain marks showing that their husbands are at war," for "pardon me," "excuse me," etc., the expression *aza jady aho* is in use. The *jady* rests, according to M. van Gennep, on the two notions of "contagion" (*tohina*) and "extra-natural power" (*hasina*), attaching itself to objects and to beings that are endowed, either through their own essence or by consequence of an action upon them, by this redoubtable *hasina*. There are numerous contagions and sympathetic *jadys*. The *jady*, however, in the last analysis, signifies "dangerous," — all other notions ("interdicted," "prohibited," "incestuous," "ill-omened," etc.) are only shades of this. In the opinion of the author, "the idea of social obligation manifests itself positively in the coercitive and propitiatory rites and negatively in the prophylactic and curative rites or tabus" (p. 27). Custom, which with us has degenerated into routine, "creates social continuity." The examination of the psychological conditions of the *jadys* reveals the fact that they are by no means so absurd or trivial as, *e. g.* J. Sibree maintains: A large number of those most *bizarre* to the mind of the European are based on an extended concept of the *abnormal* and its shades, the *new*, the *strange*, etc. Here is to be found one explanation of the curious practice of offering a woman to a stranger upon his arrival, — in order that her family may share in the "sacred" character of the new-comer, — and of many others equally peculiar from the modern civilized point of view. Sickness, for the Malagasy, is "the otherwise negligible symptom of the terrible internal disease resulting from the accomplishment of the prohibited act;" and the sick man has to be *detabu'd*. The "contagion" of

the dead is the reason for numerous strange ceremonies of purification, restoration, etc., both of individuals and of objects, property, etc. The *tabu* of the chief, his possession of the *hasina*, surrounds him with prerogatives, etiquette, etc., both when alive and when dead, concerning himself, his family, property and the like. Specially interesting here are the linguistic tabus (pages 105-112) — words tabu'd during the life of the chief, and words tabu'd after his death. These "ordinary" and "reserved" words are quite numerous and affect considerably the vocabulary of the language. In speaking to the chief or of him, his family, his descendants, etc., a special vocabulary is employed; and sometimes the castes and clans, besides their special tabus, had vocabularies different from those of their neighbors. The "sorcerers," *e. g.* have a dialect of their own. The sexual tabus are very numerous, — among them is "conjugal fidelity," the violation of which is "adultery." It would seem (p. 165) as if the Antimerina regarded the pregnant woman as *dead*, for after the birth of the child they saluted her as "resurrected." The property-marks of the Malagasy correspond to the *wasam* of the Arabs, etc. Tabus of places are often very extensive, — the whole island of Nosifali (the burial-ground of a clan of "sorcerers") is tabu'd. Many villages have their special *fadys*. *Fadys* attach to months, days, numbers, directions, etc. Every individual has his *andro-jady* or "unlucky day"). For certain tribes or clans the north, for others the east is *jady*. Also certain parts of the house are subject to tabus. Among the animals to which *fadys* attach are: Lemurs, aye-aye, pig, wild boar, dog, cat, sheep, goat, ox (bull, cow), hedgehog, whale, dolphin, sea cows, many kinds of birds, chameleon, lizard, serpent, crocodile, tortoise, certain sorts of fish, lobster, certain insects, etc. There are fewer data concerning the tabus of plants, — but *fadys* of rice, onion, tobacco, hemp, certain trees, etc., are reported.

The tabu phenomena concerning animals and plants may be classed as follows according to the beliefs on which they rest: 1. The animal is regarded as the generator or the brother of man (*e. g.* lemur, crocodile). 2. As the reincarnation of human beings (*e. g.* lemur, crocodile, lizard, the *hazomalany* plant, etc.). 3. As a man, ancestor metamorphosed (lemur, crocodile). 4. As the benefactor of the human group (lemur, cow, gray paroquet). 5. As having caused some calamity to the human group (dog, lizard). There are thus five explanations offered in various parts of Madagascar, viz., totemistic (1), rationalized totemistic (2), reincarnational (3), rationalist (4, 5). A fact of prime importance is that the Malagasy have no special term to designate the tabu'd animal, such as the Ojibwa *totem*; and, moreover, no term corresponding to the Central American *nagual*, Indonesian *nyarong*, Australian *kobong*, etc. Again, the group does not regularly bear the name of the tabu'd animal or plant; and the tabu'd animal is not given as the protector of the family or clan. Many "totemistic" practices known from other parts of the world are apparently entirely absent from Madagascar. In fine, "in Madagascar we find none of the characteristics of genuine totemism." The beliefs and practices of the natives of Madagascar deserve a thorough-going investigation on the basis of the material gathered by M. van Gennep.

M. van Gennep's volume on "Australian Myths and Legends" has an introduction of 116 pages in which are discussed: The somatic and cultural type of the Australians, systems of filiation, primitiveness of the Arunta, social modifications, ideas of the Australians about conception and reincar-

nation, reincarnation and totemism, the two religious doctrines and the sacred rhombus (bull-roarer), idea of magico-religious power, myth, and rite, content of the legends. The body of the book consists of the texts in French (with foot-notes) of 106 myths and legends concerning human and animal origins, the sun and moon, day and night, stars, fire, water, wind, deluge, sea, rain, flowers, matrimonial regulations, totems, initiation-rites, superhuman beings, death, etc., from various tribes all over Australia. Many of them are quite brief and some contain brief songs, etc., in the native text. Among the legendary material of the Central Australian tribes, M. van Gennep distinguishes (with Spencer and Gillen) two categories: (1) Descriptive legends accounting for the origin and the mechanism of present institution (*e. g.* the marriage relations), circumcision-rites, methods of producing fire; (2) legends describing the travels of the mythic ancestors and explaining natural incidents and the formation of the *oknanikilla*, or local totemic centres, — in these ancient institutions are only alluded to. The author believes that the somatic varieties met with in Australia belong to one and the same race "craniologically related on the one hand to the Pithecanthropus, and on the other to the Spy-Neandertal type." The various somatic varieties within this race suggest *rapprochements* with such living types as the Dravidians, Veddas, Ainu, certain groups of N. E. Africa, and even of Europe. The theory of the "superposition of 'civilizations' with different ethnic bases" is rightfully doubted, M. van Gennep believing that "the different Australian cultural types have been produced *in loco*, the beginnings being represented by the stage reached by the Tasmanians at the time of their disappearance." As to "neolithic" and "paleolithic," the author's remarks are interesting (p. xvii): "A Central Australian will act, according to the needs or the possibilities of the moment, now as a man in the paleolithic stage and now as a man in the neolithic stage, and in certain cases, he will polish his stones. These stages, attributed in Europe to different ethnic groups, appear in Australia as the diverse moments of a personal evolution, without any foreign influence." As to systems of filiation, M. van Gennep believes that "certain tribes have always had male descent, certain others always female descent, and only tribes situated, as, *e. g.* the Arunta, at the point of contact, have combined both systems" (p. xxii). The Australian belief in the possibility of *lucina sine concubitu* need not be very recent, nor the Arunta so unprimitive, as some writers have imagined. In the Australian *churinga* lies what the American Indian conceives of in his *orenda*, *manitou*, etc., in part at least. Among the Australian tribes myth and ritual are found in very close relationship, — "the myth is here a ritual told, the ritual an acted myth." Here individual inventions are of considerable importance. The complicated ritual of the Arunta "is formed by the crystallization of rites and myths invented, in the course of centuries by individuals." Ritual without myth may exist, but myth without ritual is impossible, — "myths are only recited as explanations of ceremonies," etc. In the discussion by M. van Gennep of the various theories of totemism and of the views of different writers concerning the status of the Australian aborigines from the point of view of social evolution, there is much of interest and value. The bibliography (pages vii-xi) and the notes *passim* indicate the wide range of the author's reading.

A. F. C.